

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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OUR BIBLE

*Given Over
"The Hour of Decision"*

By Evangelist Billy Graham

Many articles are now appearing in current magazines about the Bible indicating a new interest in the ancient and historic Book we believe to be the Word of God. University students are taking a new look at this ancient Book; they are saying that perhaps the Old Book has an answer after all. Many of the listeners to the "Hour of Decision" and attendants at our evangelistic campaign services have heard me say, "The Bible teaches," or "The Bible reads," or "The Bible explains," and then follow that phrase with an idea found in the Bible. Anyone listening to my preaching, no matter what the particular subject may be, will soon discover that the Bible is the chief source of our preaching evidence. In light of these current articles today I want to examine the Bible, especially for those of you who have not been impressed with its spiritual message. Does the Bible which we believe to be God's Holy Word have anything to say to us today?

The Bible Is the Constitution of Christianity

The United States has a constitutional government. Nearly 150 years ago a number of men,



Billy Graham

after long argument and debate, drew up the Constitution and submitted it to the 13 Federated States for ratification. The pre-supposition of these framers of the Constitution was that law was absolute. Men everywhere in the United States were to be free, for they were to know what the law required and what the law could not do. They were to know their rights, their privileges, and their limitations. No judge was to be unfair, for he was forced by law to judge on the case as law required. Men suddenly found that if they knew the law and kept it, they would be truly free. A man knew where he stood, for constitutional law made it so.

Under this type of government our country has grown and prospered and stands in the enviable position of a leader of freedom and peace under law. Such law provides the premise that a man is innocent until he is proven

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Liquor and Juvenile Delinquency

By Dr. Sam Morris

Box 6628, San Antonio, Texas

"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and the young men faint for thirst."—Amos 8:11-13.

A quarter of a century ago I heard that great Bible expositor, that pre-eminent scholar, that masterful statesman, that stalwart defender of the faith, that matchless Christian builder, founder of Northwestern Schools and pastor of the First Baptist Church in Minneapolis, Dr. W. B. Riley, give an address on the above Scripture. He pursued a threefold outline: The word *Famine*, the *Wander Lust*, and the *Waiting Youth*. In that message he portrayed vividly how the neglect of the Bible knowledge and the preoccupation of people pleasure bent adversely affect the lives and well-being of youth. I can think of no better Scripture and no better platform presented in the Bible upon which

to base a message on juvenile delinquency.

This is a burning problem before the American people today, the magnitude of which cannot be over-estimated.

The magnitude of this problem can best be realized when we come to know that one out of every eighteen under the age of seventeen in this country is a juvenile delinquent. One hundred thousand between the ages of 15 and 17 spend at least one night in jail every year; 350,000 juveniles are crowding the courts of this country annually, and more than one million have a run-in at least once each year with the police. It is estimated by reliable authorities that there are at least 30,000 teen-age gangs operating in this country with from 12 to 100 members; and what makes this even more grave is the fact that juvenile crime rate in this country is rising five times as fast as the population from 10 to 17 years of age.

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Dr. Sam Morris

The Incomparable Grace

By the late Dr. W. B. Riley

Long Time Pastor, First Baptist Church, Minneapolis
Founder of Northwestern Schools

"Charity suffereth long, and is kind: charity enviieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil: Rejoiceth not in iniquity, but rejoiceth in the truth: Bearer all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."—I Cor. 13:4-13.

In our last study of this chapter, while employing the King James Version, as is our custom, we defined the word charity to mean "love," showing that love is the basis of all benevolence; and finally, that martyrdom is only meritorious when prompted by love.

It would seem that Paul had exhausted the catalogue of compliments for this grace when he has finished with the third verse; but, on the contrary, he has only commenced. We will not forget that when Henry Morehouse came to this country, a green young Irishman, he preached in the great hall for Mr. Moody for seven consecutive nights, and never shifted from the great theme of God's love, nor from the great text of John 3:16.

Without doubt every sentence in this thirteenth chapter of First Corinthians is worthy of a sermon. If one attempts to cover even a few of its verses in a single discourse, it leaves him convinced of an insufficient treatment. And

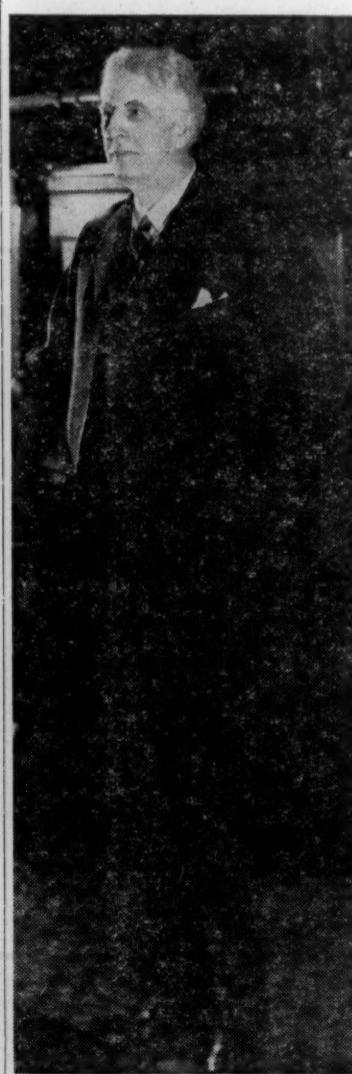
yet, the general comprehension of a chapter or book is an essential first step toward its more complete mastery.

With this in mind we turn our attention to the ten remaining verses of this marvelous tribute to Love. In our last address the respective themes were introduced by the word "if." To-day, "Love" is the key word. It appears five times in the ten verses. In four instances its employment presents a new side of the incomparable grace; and in the fifth instance draws a conclusion and reaches a climax.

It Is Unwaveringly Kind

"Charity suffereth long, and is kind." The old stoics used to teach men that to suffer, in stolid silence, was virtue. You could be as glum as you pleased if you said nothing. They did not even ask you to "grin and bear it," but to be silent and bear it, whether you

(Continued on page 6)



Dr. W. B. Riley

Why Not Saved?

By Dr. Oswald J. Smith, Peoples Church, Toronto, Canada

Excuses and Objections

Wherever I go, I find those who have excuses and objections of one kind or another, and I am always glad to enlighten them if I can. This may be your trouble and if you will let me, I will try to help you.

1. It May Be That You Do Not Think You Are Lost or That You Need Salvation

My friend, God would never have provided salvation for you if you were not lost. Nor would He urge you to be saved. Hence, you must be lost. But there is One who says He came "to seek and to save that which was lost." Therefore, if you are lost, and God says you are, Jesus came to find and save you, and He will save you now, if you will let Him.

2. Perhaps You Think You Are Too Great a Sinner and That God Will Not Forgive You

Hear then the Word of God. There is nothing to add:

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:8.

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

"God be merciful to me a sinner!"—Luke 18:13.

He was justified, said Jesus.

"I came not to call the righteous, but sinners to repentance."—Luke 5:32.

"Christ Jesus came into the world to save sinners."—I Tim. 1:15.

The Christ who forgave Mary Magdalene, the woman of Samaria, and thousands of other fallen women, will forgive you. Yes, and the Lord who saved Matthew and Zacchaeus, the publicans, Jerry McAuley, the river thief, and Mel Trotter, the drunkard, can save you, too. And God who had mercy on John Bunyan, the blasphemer, and John Newton, the foul-mouthed slave-driver, will have mercy on you. You are not too great a sinner.

3. It May Be That You Think You Are Good Enough as You Are and Do Not Need to Be Converted

Again I give you God's Word instead of mine. Let it suffice:

"All have sinned, and come

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THE EDITOR'S Notes

by John R. Rice

God Is Standing by!

We announced last week that we had already sent more than \$6,600 worth of free literature to bona fide ministerial students now in training; in response to signed requests. More requests are coming in daily. Daughter Joanna, the secretary in charge of that is four days behind, but, God willing, we will report in detail next week.

However, I rejoice to say that God has not left us to bear this burden alone. He is putting it on the hearts of many to help. Already more than \$3,000 has come in, specially designated to pay for these books which we hope will transform the lives of many young ministers, will stir hearts to win souls, will make it impossible for modernists in the schools or elsewhere to steal the faith of these young men! Please pray about this earnest effort.

In this morning's mail there came 45 requests from ministerial students in Philadelphia Bible Institute. The faculty is most cordially co-operating. These and several hundred others are not counted in the previous report. We greatly need God's help. We are sowing and expecting God to help us reap. We are seeking first the kingdom of God and depending on Him that "all these things shall be added unto you." We are giving, and we trust the plain promise of Jesus Christ that "it shall be given unto you." We are giving to the poor, and counting it as lending to the Lord. And he will repay! If He speaks to you about helping in this serious burden, please send your offering for these books to the Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois.

That SWORD Renewal, Remember?

We urge that every reader renew your subscription to THE SWORD OF THE LORD ahead of time. Look at your address label. If it reads 2-56, then your subscription expires this month, February, 1956. I suggest that you renew ahead of time: It will save our having to send renewal notices. It will prevent any possibility of your missing a copy. And the renewal will be simply added on to your present subscription.

Yesterday a fine Christian man, a contractor, came to see me from Kansas. He is a liberal, earnest, prayerful, soul-winning man. And he loved us enough to come by to see us, he and his wife, and have a little fellowship about spiritual things. But he told me rather shamefacedly that his subscription had expired and he had not yet renewed! He was so busy building houses that he did not get his subscription renewed and

Another Modernist Attacks

Billy Graham

Says Billy Graham Has "Hurt the Churches," Is "Misguided," His Theology Is 50 Years Behind Contemporary Scholarship. Says Graham Does Not Know "Social Implications of the Gospel."

By the Editor

Modernists fear and scorn the Billy Graham revivals! And that is an encouragement to serious, spiritual Christians. If the modernists did not attack Billy Graham, something would be wrong with his ministry. It is a good sign when modernists do not like the straight Bible preaching of the historic Christian faith by the evangelist, Dr. Billy Graham.

Modernist's in England Publicly Attacked

Dr. Graham

In his London campaign in Harringay Arena, a modernist Methodist preacher attended, and then wrote in detail why he could not back the Billy Graham campaign. He admitted that Billy Graham had the crowds. He said there was no undue emotionalism to criticize. He admitted Billy Graham's sincerity, and the sincerity of those who attended. But he could not back the campaign because, he said:

"...the theology of Billy Graham is forty years out of date. Must we ignore the sanctified scholarship of forty years? Must we equate the God of the Old Testament with the God and Father of our Lord Jesus Christ? Some of the Billy Graham converts will be coming into Methodist churches. They will need to be re-educated in theology."

had lost several weeks of the paper!

Now don't let that happen to you. Send your subscription at once!

Do you remember that you make a big saving by renewing your subscription three years for \$5, instead of one year for \$2.50? Better send along \$5 for three full year subscriptions for yourself. Mark it plainly "renewal," if it is that. And print your name and address or write it very clearly. Today is the best day to do it. Address? The Sword of the Lord, 214 West Wesley, Wheaton, Illinois.

Calvary Baptist Church, Wheaton, Prospering

On January 16 last year, we organized, in Wheaton, Illinois, Calvary Baptist Church, an independent, fundamental congregation. There are other good churches in town, churches where the Gospel is preached and where

Dr. Sir George MacLeod, Modernist and Socialist in Scotland Tried to Prevent All-Scotland Crusade

When the Church of Scotland invited Dr. Graham to the All-Scotland Crusade in Edinburgh and sound, independent groups joined in with them in the invitation, a modernist-socialist Presbyterian preacher, Dr. Sir George MacLeod, tried desperately to block the campaign. He said:

"The fundamentalism of Dr. Graham ill-accords with the work the Church has done these fifty years in relationship with science.

"His social escapism hardly gears into the real pressures of our world while his authoritarian methods have their counterpart in a wrong trend in our social future."

He said openly in public addresses and in print that the dogmatic authoritarian preaching of Billy Graham was not what Scotland needed. He disliked the boldness with which Billy Graham preaches the historic Christian faith.

Modernist Magazine Protests Billy's Fundamentalism: Would Keep Him From N. Y. City Campaign

The *Christian Century*, the organ and mouthpiece of the modernists and liberals in America who stress socialism and the ecumenical movement, came out boldly against Billy Graham. In the issue for September 21, 1955, *The Christian Century* objects to Billy Graham's coming to New York. The headline of the editorial is "NEW YORK EGGS ALL IN ONE BASKET." It says, "Preparations for Evangelist Billy Graham's projected campaign in New York City are so extensive that they threaten to overrun every other church activity."

Again that *Christian Century* editorial says:

"But not everyone in New York is bowled over. A minority within the church councils objected

the people are devoted, good Christians. But we felt that we must have an out-and-out soul-winning church. So those of like faith and burden came together to organize a church without any formal worship service, a church where the public invitation to accept Christ would be given regularly, a church where we would have revival campaigns, a church which would baptize converts openly in principal services, a church which would condemn sin and yet love the sinner. We felt the need for a church without any connection with denominational headquarters anywhere and certainly one that would not support modernism in any form.

Last Sunday, January 15, on our first anniversary, there were 183 in Sunday School and more than that in the morning service. We use no Sunday School literature but the Bible, but we use some leaflets and story papers to give children and young people, and we use Southern Baptist Sunday School organization plans.

We feel it is wise not to be linked up with any denominational organization, at least at the moment. We have fellowship with all Bible-believing, soul-winning Christians and we have very close fellowship with Conservative Baptists, Baptists from the General Association of Regular Baptist Churches, the Fundamental Baptists, and some Southern Baptists. A good number have been saved and we trust that many more will be saved. Pray for us.

The SWORD of the LORD

AMERICA'S OUTSTANDING REVIVAL WEEKLY

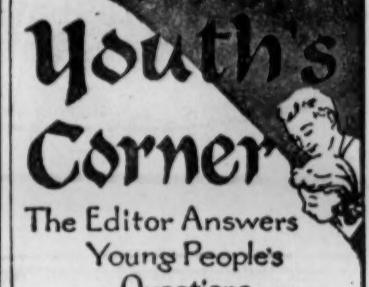
EVANGELIST JOHN R. RICE, D.D., LITT.D., Editor and Publisher
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MR. PAT ZONDERVAN, publisher, Grand Rapids;

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"What commentary would you suggest?"

If I could only have one Bible commentary set, I would use Matthew Henry. It covers the whole Bible; it is largely devotional, not dry, not hard to read. It does not have much help on the Second Coming; it is not as critical as some. But it is full of rich spiritual blessing and fine spiritual interpretation of the Word of God. It is particularly strong in giving thoughts that will be helpful for preaching; warm, tender, devotional understanding of the Word of God. For two hundred years it has been blessing thousands. It was a favorite of Spurgeon, of Truett, of James M. Gray, and many others. The six large volumes cost \$24.50.

Jamieson, Fausset and Brown is a fine commentary, which I like very much. It also has six volumes, sells for \$25.00. It is more critical, is expository, more help on the Second Coming of Christ. There is a one-volume abridgment of JF and B, good but brief, for \$7.95.

For other commentaries and helps, it would be better to get a commentary on individual books of the Bible—Acts, for example, when you want to study that, or Matthew, or get a commentary on Luke or John when you want to study these books. We can recommend some fine helps for you in your study, if you wish.

"Name some of the best Greek commentators."

1. I recommend A. T. Robertson's Word Studies. It is a little heavy, but very thorough. Robertson, in my judgment, was a little too loose in his ideas of inspiration, but was a devoted, good man and a great Greek scholar.

2. About the canon of Scripture, if you could get the little book, *Our Bible*, by Charles Leach and R. A. Torrey, that would be fine. (Moody Coportage series, 35c perbound.)

3. Then by all means get, if possible, *The Inspiration of the Bible*, by Gaussen. This Swiss theologian was a very great scholar and this is the oldest and best, and the classic defense of the Bible and answers the problems about its inspiration, canonization, etc. It is a big book, perhaps one of ten most important books in a preacher's library. Price, \$3.00 from Sword of the Lord Publishers, or Moody Press, 820 N. LaSalle St., Chicago 10, Illinois.

Modernists hate the straight-out historic Gospel Billy Graham preaches so clearly. The vociferous attacks of modernists are a good sign. They prove, first, that Billy Graham has not trimmed his gospel message at all. They prove, second, that Billy Graham is getting it over, and that modernists find themselves losing everywhere crowds hear the historic Christian Gospel from the lips of this Spirit-filled young evangelist.

4.

You would like also B. H. Carroll's book, *Inspiration of the Bible*, published by Fleming H. Revell, 316 Third Ave., Westwood, New Jersey, now out of print. It is very helpful.

Nothing in any of the meetings I have attended has made me feel that Mr. Graham has any understanding of how Good News about God can be applied to the Good of Man."

This full page from a Sunday news magazine is clipped by a reader of THE SWORD OF THE LORD who writes, "Is this true? If not, why not explain in THE SWORD OF THE LORD?"

The New Modernist's Attack on Dr. Billy Graham

Here we give in full the brief article by Dr. Brian Welbeck on "Has Billy Graham Hurt the Churches?"

"I am grinding no personal axes when I say that I consider the church would be better off without Mr. Billy Graham's brand of evangelism."

"And I like Mr. Graham, I think he is a personable young man of many parts. I like his manner and I applaud his sincerity."

"But I am sure he is misguided, (Continued on page 10)

God Save the American Home!

What remedy is there for child delinquency?
How can incorrigible children be disciplined and molded into good characters?
What does the Bible say about courtship and caresses?
How do petting and necking ruin courtship and induce immorality?
What are the principles of a safe and happy marriage?
What is normal sex life in marriage?
What does the Bible teach about birth control?
How does the husband represent Christ and God in the home?
Do men love best "clinging vine" women?
Is a woman who does not keep her marriage vow to obey her husband as guilty as her husband if he breaks his marriage vow?
How have family worship in the home?
How can parents win children to Christ?
How teach children the Bible?
When is divorce permissible, if ever?
May divorced people remarry?
An honest talk about his tremendously popular book, "THE HOME."

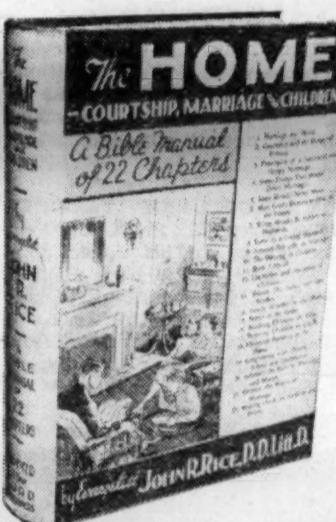
By Evangelist John R. Rice

I feel deeply concerned about getting this book, *The Home*, into the hands of thousands. I know its message is needed. Thousands of letters from all over America have besought me for the answer to problems about the home, through the last fifteen years, particularly in the last eleven years of the ministry of THE SWORD OF THE LORD. I know that the average home is not very happy because it does not strictly follow the Bible plan for a Christian home. I know that everywhere child delinquency is increasing to an alarming degree, that one out of five marriages in America ends in divorce and that the ratio is rapidly increasing. I know that everywhere the only answer most people can get about marriage problems is from infidels, in secular books with no reverence for the Word of God, and very little reverence for the home and marriage itself. I know that columnists, educators, feminists and psychologists are doing everything in their power, usually, to stop godly discipline in the home, and to make of American children a race of undisciplined, pleasure-seeking, willful despisers of authority and breakers of law. I know that the average home is leaving it to the school and to the playground and occasionally to the church, to make what they will or can of children who are neglected in the home. I know that the old-fashioned family worship is the exception, not the rule. I know that in millions of homes not a word of thanks is ever offered at mealtime, and Christ has little chance, and preachers and the churches little encouragement, in the life of the child. God have pity on American homes!

We need a reform, a revolution, a revival in American homes! By God's grace, with a deep burden on my soul, I set out to write a book, a Bible manual for a happy, successful Christian home. I do not know of anything else like it in print.

Some married ministerial students in a great Christian university had one of their number write me for an honest Bible answer about proper and normal sex life in marriage and about birth control. Their questions are simply the echo of hundreds of others on the same line asked me by pastors, editors, educators, and many, many private Christians. I decided that somebody should very reverently and in chaste language give the Bible teaching on such matters. I have tried to do so.

Again and again, in great audiences all over America, I have preached on the Christian home, and have been astonished to learn that many of the best Christians did not know what the Bible teaches about the discipline of children. Hundreds of parents have thanked me personally or have later written to thank me after they tried out God's plan in the home and found how happy and blessed it was. Hence, I have written in this book a long chapter with many, many Scriptures dealing with the correction and discipline of children. I think you will never forget the testimony of Susannah Wesley about how she reared John and Charles Wes-



ley, and the story of the whipping that turned the young hoodlum, headed for a life of crime and prison, into the noble man remembered now as Admiral Dewey, the hero of Manila in the Spanish-American War.

In young people's forums, in private conversations, in letters by the score, young people have asked questions about necking and petting. A Texas girl wrote to tell me how uncontrolled "loving-making" and petting led to her ruin and begged me to warn others. A brilliant young man of Philadelphia told me how the same sin had led to the scarlet sin and ruined his courtship and broken his intended marriage. Hence, I wrote a chapter on "Courtship and the Dangers of Petting." College presidents and teachers and young people's leaders have told me there is nothing else in print like this chapter, and I feel it is needed.

I believe the Bible lays out what sound principles that will guarantee a happy and successful marriage. I believe the Bible shows how love, which has waned and fled, can be rekindled again on the marriage altar, how the home about to be broken can be restored to happiness and joy. I believe the Bible sets the pattern for the rearing of children, for the family altar, for teaching the Word of God to children, and for making Christ the head of the home in deed and in truth. I have tried with more toil than the average reader can well imagine, with more study and prayer and work than even I dreamed it would take, to make a book that would honor God and bless millions of homes.

Now the book has already gone out to some 65,000 homes and I want you to have it. I believe this book will change lives as it has done for thousands. I believe it will lead thousands of other people to start the family altar, teaching Scriptures to their children making their children obey and bringing them up in the nurture and admonition of the Lord.

The most delicate chapters in the book, about which I was exceedingly anxious there should be nothing questionable, nothing unchaste or unchristian, I put in the hands of some devoted and widely known pastors and other Chris-

News Notes

Rapid Increase in Total U. S. Church Giving Still Reported

U. S. Protestants are continuing to give more to their churches than ever before, an all-time high of over \$1,600,000,000 in 1954, according to the National Council of Churches.

Contributions reported by 47 Protestant and 2 Eastern Orthodox bodies with a combined U. S. membership of more than 34,000,000 totalled \$1,687,921,729—a jump of \$145,000,000 over the previous year. The per capita figure is \$48.95. Most denominations reported for fiscal year 1954.

The great bulk of contributions was earmarked for local congregational expenses—a total of \$1,353,553,358 reported by 48 bodies as compared with \$1,233,766,530 reported by 47 bodies for the preceding year. These funds went to pay for ministers' salaries, church maintenance and repairs, fuel, lighting and similar expenses and capital improvements.

Eighteen of the 48 church bodies reported that more than 31 per cent of all their congregational expenses had gone into new building programs, reflecting the unprecedented national church construction boom.

Significant gains were also shown in benevolence giving. Contributions for church-sponsored home and foreign mission programs, overseas relief, orphanages, homes for the aged and hospitals amounted to \$334,368,371—an increase of more than \$25,000,000 over the 1953 figures.

Highest per member giving was recorded by the Wesleyan Methodist Church with contributions of \$176.91. Largest total giving was reported by the Methodist Church whose 9,202,728 members gave \$345,416,448—up \$30,900,000 from last year's previous all-time high.

(RNW—11/9/55).

Church Building Expenditures Highest in Northeast

The present boom in religious building, in which the nation is reaching new, unprecedented heights in construction of churches, religious education buildings and church-related structures, is registering the greatest percentage gains in the heavily-populated Northeast section of the Nation.

Permits for religious building in the U. S. for the first half of 1955 were valued at \$198 million, an increase of 15 per cent over the first half of 1954, which had set a new record itself, according to federal figures.

But in the Northeast region, religious building permits in the first half, valued at \$43.7 million, were up to 28 per cent over the previous year. This region includes Maine, New Hampshire, Massachusetts, Connecticut, Vermont, Rhode Island, New Jersey, New York, and Pennsylvania.

The North Central region reported religious building permits valued at \$61.5 million, 24 per cent over 1954. This region included

(Continued on page 8)

tians for their study and counsel. Without exception every one insisted that these chapters be put in the book since nowhere else could Christian people find in print reverent Bible teaching on the sacred duties and privileges of marriage and the home. The reaction to the book proves they were right.

It is a book full of Scripture, full of tender exhortation, with many illustrative incidents told to enforce the teaching given, and many personal experiences related to the glory of God, I trust. I think every reader of THE SWORD OF THE LORD will want the book.

There are 381 pages in this big book. It is much bigger than the large *Prayer—Asking and Receiving*. There are twenty-two long chapters. It is bound in bright red cloth. The jacket, beautiful in two colors, shows a lovely home scene of family worship with father and

Meet Me in MIAMI

Free Rooms for Ministers for Sword Conference on Revival and Soul Winning, February 19 to 26. Hear Drs. Bob Jones, Sam Morris, John R. Rice

Things are shaping up beautifully for a wonderful time of blessing for people from many states who will come to Miami for the Sword Conference on Revival and Soul Winning at Sylvania Heights Baptist Church, February 19 to 26. Pastor Wayne Van Gelderen writes that already preachers have been registering. Sessions will be held daily from 9:30 a.m. till noon, with two big services in the evening, the first beginning at 6:45 and the second at 8:00, and with topflight messages in each service. Wonderful, heart-moving music.

The speakers include:

DR. SAM MORRIS, famous "Voice of Temperance" broadcaster, known all over America for his effective Christian fight against the liquor traffic. Thousands of drunks have been won to Christ by his presentation of the Gospel for sinners, his impassioned portrayal of the slavery and the wages of sin! One of the most attractive speakers in America, and one of the most sought-after, Dr. Sam Morris will be at his best, we feel sure. Besides tremendous Bible messages for the reviving of Christians, he will speak once on "Liquor and Child Delinquency" and once on "Christians and the Liquor Traffic."



Sam Morris



DR. BOB JONES, SR., famous evangelist, founder of Bob Jones University. He will be five days in the conference, speaking twice daily. Hundreds of thousands of souls have been won by his tremendous evangelistic ministry. He is a most moving and delightful speaker. I saw him hold 6,000 in rapt attention in a city-wide campaign in the Arena in Chicago. He is full of spiritual wisdom, of heart-warming incident, and of the Word of God!



John R. Rice

The editor, **JOHN R. RICE**, will be speaking daily throughout the eight days, with messages on prayer, soul winning, the power of the Holy Spirit, and with a tremendous slashing attack on modernism and worldliness.

We intend for this conference to really stir revival fires and set people to soul winning. It should transform the lives of many preachers and Christian workers.

Free Rooms for Preachers and Wives!

This generous church, led by the noble pastor, has offered to furnish beds in private homes for ministers and their wives. When the homes are all full, ministers alone will be put up dormitory-fashion in the Sunday School building. Of course those who are provided rooms will be expected to attend the services regularly. But the afternoons will be free for rest and sightseeing in subtropical Miami. The sunshine and gentle breezes and shirt-sleeved dress will be a great comfort to those who can spend a few days out of the cold North.

Ministers who expect to attend should write immediately to Rev. Wayne Van Gelderen, 5859 S. W. 16th Street, Miami. Say when you will arrive, exactly who will be in the party, how long you will stay, if you expect free rooms which are provided for ministers.



Don Sandberg

We hope that many will be impressed to hold this meeting up in prayer. It should bring revival to many communities whose ministers and Christian workers attend. Everybody is welcome.

The music should be remarkable, heart-warming, Spirit-filled. There will be new songs and choruses. The music will be in the charge of Don Sandberg of Wheaton, Illinois, and his spiritual fervor and musical gifts will make him a blessing to all who attend. Those who sing should plan to come, take part and be blessed. Learn some new music for your churches.

mother, a boy and girl, reading their Bibles together.

One of the most striking things about the book is an insert of four pages in the front of the book containing a marriage license, a family record, and a Madonna-like picture of Mrs. Rice and Baby Joy taken in 1938. Not only am I glad for the book to be dedicated to my lovely wife and our baby who was born on our sixteenth wedding anniversary, but the picture itself symbolizes much that is beautiful and holy in the home; marriage, mother love, and children.

The wedding certificate means this book will be given as a wedding gift to thousands of young couples, we trust. We have spared neither expense nor labor to make the book into a beautiful gift, to be greatly treasured, to be earnestly and prayerfully and repeatedly read, and to be faithfully heeded.

(Remember, this big book may be had at your book store for \$2.50, or you may order from Sword of the Lord Publishers including 15c for postage and wrapping. Many preachers ought to give this book to every couple they marry; parents should give it to their sons and daughters when they are grown. One famous editor wrote me that he was saving 5 copies to give to his 5 children. Have you gotten your copy?)

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Why Not Saved?

(Continued from page 1)

short of the glory of God."—Rom. 3:23.

"All we like sheep have gone astray; we have turned every one to his own way."—Isa. 53:6.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—Jas. 2:10.

"All our righteousnesses are as filthy rags."—Isa. 64:6.

"Except ye be converted . . . ye shall not enter into the kingdom of heaven."—Matt. 18:3.

4. Perhaps You Think You Have Committed the Unpardonable Sin and That It Is Now Too Late

Tell me, are you anxious? Are you concerned? Do you want to be saved? Then you have not yet crossed the deadline. When you have said "no" for the last time, the Spirit will cease to strive, and all will be over. But if you are still interested, then the Spirit has not yet left you; you may yet be saved. "Him that cometh to me I will in no wise cast out" (John 6:37).

5. Possibly You Do Not Come Because You Think There Are Too Many Hypocrites in the Church

There are no hypocrites in the true church, not one. But the visible church is full of them. Are you surprised? Don't you know that Christ said there would be hypocrites in the church? Of course there are hypocrites, but they are going, every last one of them, to Hell.

And that, my friend, is where you, too, are going if you are not saved—to Hell—to the abode of hypocrites. And yet you do not want to associate with them for a few years here. But you are willing to spend eternity with them. What foolishness! Better a thousand times to spend a few years with them here than to be with them forever.

But if there are hypocrites, then there must be genuine Christians. Counterfeit coin always implies genuine. You may rest assured, then, that there are real, genuine believers as well as hypocrites. Why, then, let the hypocrites keep you from being a Christian?

Jesus, you remember, spoke of the wheat and the tares, the true and the false, the hypocrites and the Christians, the children of Satan and the children of God. He said there were bad fish as well as good. And these hypocrites, mark you, were so like the genuine that only the angels could distinguish them. Don't let the hypocrites keep you out of Heaven.

6. Perhaps You Argue That You Have Tried Before and Failed

I suppose you mean you made a profession or joined the church. Or possibly, you turned over a new leaf. But, tell me, did you receive Jesus Christ as your Saviour? Were you born again?

You see, it makes a difference. God keeps His own. He takes care of those who are His children. He does not look after the Devil's children. Had you been God's child He would have kept you. The probability is that you made a start of some kind, you reformed, perhaps; you united with the church, but you were never born again. If you were, then you failed to trust Christ. God says He is "able to keep you from falling." Look then to Jesus, receive Him as your Saviour and trust Him to keep you.

7. Perhaps You Are Saying That You Don't Feel Like It

Well, you may not feel like climbing over the side of the ship and getting into the lifeboat. You are deathly sick, but the ship is sinking, and while you don't feel like it, you know perfectly well that you must do it and do it quickly or it will be too late, and so you get into the lifeboat and you are saved.

Why go by feeling? You know what you must do. You realize now that you are lost and that only Jesus can save you. Why don't you let Him, feelings or no feelings? Do it and do it now.

8. Perhaps You Think That You Do Not Need to Be Born Again

That is what Nicodemus



Dr. Oswald Smith

thought. That is what a lot of good people think. But it was to Nicodemus Jesus said "Ye must be born again" (John 3:7).

When you were born the first time, you received natural life. When you are born the second time, you receive spiritual life. And only spiritual life can exist in Heaven. To enjoy, commune with, and understand God, you must have the same kind of life that He has. Your dog cannot understand your sorrow because it has animal life. If it had human life, it could. You cannot enjoy fellowship with God because you have human life. If you had God-life, you could.

You were born the first time into the realm of the natural. Hence, no matter what you do, good or bad, and no matter what you are, religious or atheist, you are still in the same natural realm; whereas, if you are to be saved, you must get into the spiritual realm, and that is accomplished by the miracle of the new birth, and in no other way.

"That which is born of the flesh," and it will never be anything else. "That which is born of the spirit is spirit" (John 3:6). Therefore, "Ye must be born again" (John 3:7); "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

There are those who preach the universal Fatherhood of God and the universal brotherhood of man. My friend, it is a lie. God is not your Father, nor are you His child, and you cannot become my brother until you are born into the family to which I belong, the family of God. "Ye are of your father the devil," said Jesus.

God is your Creator, but not your Father. "As many as received him, to them gave he power to become the sons of God" (John 1:12). Why should He tell you how to become His son if you are already His son. No, my friend, if "God is to become your Father, you must be born into His family. Therefore, "Ye must be born again."

9. Perhaps You Are Afraid You Have Not Been Elected

My friend, God has known from all eternity those who would choose to be saved, and knowing they would accept His Son, He has in turn predestinated them in Him. The elected then are the "whosoever wills." Hence, it depends on you. God is sovereign but you are a free agent; and while God has always known what you would do, He leaves you absolutely free to make your choice. By continuing to reject Christ is the surest way of proving you have never been elected.

The only way, therefore, you can find out whether or not you are in the Covenant is by making your own decision for Christ. The word on the outside of the door is "whosoever" and then when you enter you turn around and read on the inside, "elected according to the foreknowledge of God." Oh, then, forget election and preordination and receive the Lord Jesus Christ as your personal Saviour, or you will most assuredly be lost and lost forever.

10. Perhaps You Are Afraid You Can't Give Up Your Sins

That is what your only

Dr. Reuben Archer Torrey

By Bernard R. DeRemer

This year the Christian world celebrates the 100th anniversary of the birth of Dr. R. A. Torrey, who was renowned as a fervent prayer warrior, a personal soul winner, and a powerful revivalist. In a very real sense, as the mantle of Elijah fell upon Elisha, so Dr. Torrey was the successor of D. L. Moody. Torrey headed the new Bible institute founded by Moody through its formative years; pastored the church Moody founded; and followed Moody in the field of world evangelism.

Torrey was born in Hoboken, N. J., on January 28, 1856. He grew up in a wealthy home, attended Yale University and Divinity School, where he received the A.B. and B.D. degrees, and studied abroad, at Leipzig and Erlangen, Germany.

During his early student days at Yale, young Torrey became an agnostic, and a heavy drinker. Even during the days of his "wild life," he was strangely aware of a conviction that some day he was to preach the Gospel. At the end of his senior year in college, he was saved.

While at Yale Divinity School, he came under the influence of D. L. Moody. During his New Haven campaign, Moody noticed the young theological student attending the meetings, and told him, dramatically, "Young man, you'd better get to work for God!" In the inquiry room at the campaign, Torrey got his first taste of leading souls to Christ. Little did Moody know the mighty forces he was setting in motion in thus stirring young R. A. Torrey to service!

It is remarkable that during his early Christian experience, Torrey held definitely liberal views. "In fact, I think I may say that I was the leader of the new theology and destructive criticism wing of the seminary," he wrote later.

"The professors in Yale Seminary at that time were all orthodox, but I was not." During his studies abroad, he became convinced of the falseness of his views, swung back to the conservative position, and ever afterward was a stalwart defender of the faith once delivered to the saints.

Ordained to the Congregational ministry in 1878, Dr. Torrey served pastorates at Garrettsville, Ohio, and later Minneapolis, Minn., where he was also superintendent of city missions. His ministry everywhere was characterized by revival, in the midst of which he was called to Moody Bible Insti-

genuine reason for rejecting Christ. Only you do not mean you can't; you mean you won't. You can if you will. And what is more, you must or you will perish eternally.

Do you know that Christ can deliver you? He can break every fetter and snap every chain. "He breaks the power of cancelled sin and sets the prisoner free." When cures have failed and self-effort has been in vain, Jesus Christ can rescue you and set you free. He can take away even the desire for sin. Habits of years' standing He can break. Oh, what a Saviour!

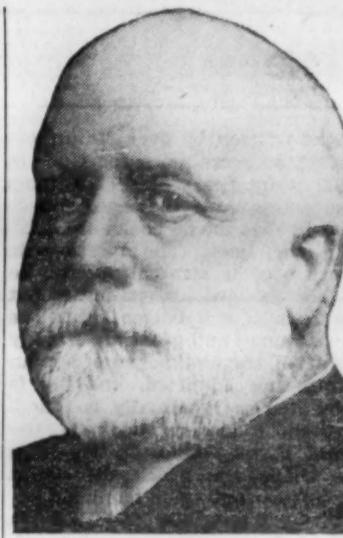
Why Still Refuse?

Why now do you still refuse to accept Jesus Christ as your Saviour?

With some people it is because of ignorance. They do not know about God's salvation. But it cannot be that with you, for you do know. You have heard. Therefore, you are not ignorant.

With some it is pride. It was pride with Naaman. He had a great opinion of himself and he expected to be honored, for as he stood before the door of Elisha, he thought the prophet would "do some great thing," something that would be worthy of his exalted position. He said, "I thought."

Is it pride that keeps you back?



Dr. R. A. Torrey

tute (then known as the Chicago Evangelization Society). With his wonderful gift of discernment, Moody, who never finished grammar school, called the young college and seminary graduate to head the work of his Institute almost from its founding (1886).

Torrey came to the Institute as superintendent in 1889, and continued in that capacity until 1908 (although he was on leave after 1901). He did much to lay the groundwork for the curriculum of the infant Bible school, model of more than 200 similar institutions since, and he is especially noted for the strong emphasis on practical Christian work, such as street meetings, jail and hospital visitation.

Along with his responsibilities at the Institute, he was pastor of Moody Church from 1894 to 1906 (known as Chicago Avenue Church prior to 1901). After 1901, however, he entered upon his world evangelistic tours, including four of the six continents. Between 1902 and 1905, he conducted meetings in many cities across this country and abroad, including a five-month campaign in Royal Albert Hall, London. He also ministered in other principal cities of England and Scotland, as well as points in other European countries, India, Australia, China, and Japan.

Later he served as the first dean of the Bible Institute of Los Angeles (1912-1924), and first pastor of the Church of the Open Door there (1915-1924), returning to Moody Bible Institute as a special lecturer in 1927.

Dr. Torrey, who possessed the rare combination of gifts as scholar, teacher, and evangelist, was author of more than 40 books, including the Sunday school commentary *Gist of the Lesson*. Published annually for 30 years, it enjoyed a wide circulation. Torrey also wrote a number of articles and tracts, and his works have been translated into numerous languages.

Dr. Torrey died on October 26, 1928, at Asheville, N.C., and was

buried at Montrose, Pa., site of the famous Bible conference which he founded in 1908.

Mrs. Torrey died in 1953. Of their five children, two are living: Miss Edith Clare Torrey, Wheaton, Ill., a retired Wheaton College instructor; and Reuben Archer Jr., a Presbyterian missionary to Korea featured in *Time* last year.

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WHY DOES GOD ALLOW CHILDREN TO SUFFER?

That is a question which no theologian can answer. Even the Bible remains silent on the subject.

There is one thing, however, that I believe God will not tolerate, and that is for us, His children, to allow little ones to suffer when it is within our power to help them.

The land of Greece probably has more orphans in proportion to its population than any other country in the world. Almost 400,000 orphans out of a population of seven million! And in Greece the American Mission to Greeks has built and maintains the only Protestant orphanage for Greek children.

"I have a little boy of ten who never felt a mother's love," writes Michael Belos, a blind Protestant believer in Greece. "Being extremely poor I had to place him in a state institution where he stayed for two years. Then they discharged him because I would not have him baptized in the Greek Orthodox Church. When I learned of your Protestant Orphanage, I immediately took him there and was allowed to stay with him for a few days. Words fail me to express how I feel about it. Such an institution never existed in Greece before. If ever a new Book of the Acts of the Apostles were written, much could be said about this Orphanage and the work of the American Mission to Greeks. Of course, I know that if my son is to stay in this wonderful Orphanage, it will be necessary for you to find a foster parent for him in America. That is why I am writing this letter. Just think of my plight—a blind, forsaken father, unable to offer his son anything. And yet, in spite of my blindness, I am able to distribute a great many Scriptures and other Gospel literature."

Would you not like to be a foster parent to this ten-year-old boy? His support is only \$15 a month. You will receive his picture and have the privilege of corresponding with him. There are other children also waiting to be cared for in the Orphanage and to attend the Christian Day School operated by the same Mission. It is one of the most worth-while missionary enterprises you could undertake. Or you may be interested in providing the Scriptures this blind brother is anxious to distribute. Ten dollars will provide him with fifty Modern Greek New Testaments. The people of Greece are eager to read the Word. They gave it to us and now it is our privilege to give it to them. Please send your contributions to American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, P. O. Box 423, Dept. SL, New York 36, N.Y. (In Canada write to 90 Duplex Ave., Toronto 12, Ontario.)

With most it is an unwillingness to accept Christ—just that and nothing else. Men will not take Christ. What about you? Are you, too, unwilling to let Jesus Christ come into your heart and life? Have you, too, rejected Him? Oh, my friend, reverse your decision. Give yourself to the Saviour. Accept Him—NOW.

(From THE GOSPEL WE PREACH, distributed by THE SWORD OF THE LORD, \$1.50.)

Our Bible

(Continued from page 1)

guilty. In other countries of the world where law is not absolute, not held as the guide for legal behavior, a man may be considered guilty until he proves his innocence; in this same country a man who is guilty may be allowed his freedom simply because he is an influential man. I think it obvious that the traditional American constitutional law is superior to all other laws.

So the Bible is the constitution of Christianity. Just as the Constitution is not of any private interpretation, neither is the Bible of any private interpretation. Just as the Constitution includes all who live under its stated domain, without exception, so the Bible includes all who live under its stated domain, without exception. As the Constitution is absolute, so the Bible is absolute. As the Constitution is the highest law of man, so the Bible is the highest law of God.

God's laws for the spiritual world are found in the Bible. Whatever else there may be that tells us of God, it may be more clearly told us in the Bible. Nature does tell us in her laws of God, but the message is not too clear and tells us nothing of the love and grace of God. Conscience does tell us in our inmost being of God, but the message is fragmentary. The only place we can find a clear, unmistakable message is found in the Word of God which we call the Bible.

If the Bible is not true, then everything I have been preaching has no foundation. America has no true root. True Christianity finds all of its doctrines in the Bible, true Christianity does not deny any part of the Bible, true Christianity does not add anything to the Bible.

The Bible the True Source of Culture and Morality

For many centuries the Bible has been the most available Book on earth. It has no hidden purpose. It has to be ready for challenge.

Man can hardly plead in ignorance to the claims of the world's best-seller. The Bible has a great tradition and a magnificent heritage. It took 1600 years to complete its writing. There are 66

books written by over 30 authors acting as secretaries for God. In 1600 years the scores of authors wrote the same message, and so clearly that the 66 books are actually one Book. The message in every book is straightforward, no author changed his writing to put his friends in a better light. The sins of small and great are frankly admitted, the weaknesses of human nature are admitted, and life is presented as it actually is found. The most modern book in the world is the Bible. It has been the anvil upon which the critics have worn out their hammers.

The critics claim the Bible is full of forgery, fiction, and unfounded prophecy; but it is gratifying to know that the findings of archaeology have tended to corroborate rather than to deny the biblical data. From the standpoint of scholarship alone the Bible believer stands today in a far more secure position than he did fifty years ago even.

Our faith, which is not dependent upon human knowledge and scientific advance, has nevertheless presented a magnificent case at the "Bar of Knowledge." The Bible, the greatest Document of the human race, remains a bulwark to national, personal and spiritual freedom.

In the oft-quoted statement made by William Lyon Phelps,

called the most beloved professor in America, we get something of the importance of the Bible. Thus the late president of Yale said, "I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

The world has many thousands of people even today who agree with Phelps. "Has less knowledge of the Bible been accompanied by a breakdown in our moral fiber?" you ask. It certainly has! "Will a return to the study of the Bible improve and raise the moral level of our people?" It certainly will! It has been proved time after time in history.

The fact that Bibles are dust collectors is no longer a joke, even though we often hear stories about it. A little girl told her minister that she finally had learned everything that was in the Bible. She told the minister, "Sister's boy-friend's picture is in it, and Ma's receipt for vanishing cream, and a lock of my hair cut off when I was a baby is in it, and the ticket for Pa's watch is in it." We may smile at the child, but the tragedy is evident.

The Bible Versus Its Critics

How many times we have heard someone say, "Why, the Bible contradicts itself." Very few of these persons have used the family Bible for more than a storage

THE SWORD OF THE LORD

place for pressed flowers. The very first requirement placed upon the critic is that he read carefully every chapter of the Bible; then he ought to know something about the way we got our Bible, miracles of its writing—biblical history is fascinating and makes us appreciate the Bible which has been preserved for us to this day. After that we ought to acquaint ourselves with a vigorous and excellent application made against Bible critics. You may say, "Well, wait a minute, Billy, are you trying to make a classroom and students out of a radio program?" To that I say, No, I am not, but if you are setting yourself as a critic, it is your responsibility to read and know both sides of the question. It is significant that very few Bible critics have bothered themselves to read the literature available on the defense of the Bible, much less the Bible itself. Whenever that is true, I criticize the critics.

The Bible will always be the center of controversy. For many centuries there have been purges and bonfires. There are Bibles in existence today that were baked into loaves of bread to keep them from the hands of God-hating leaders who wanted to destroy the Word of God. There are Bibles in scores of languages; and organizations are working around the clock to provide Bible portions to remote tribes so that they, too, may have something of God's Word.

It is the Book which contains the slogans of our American freedom. It was William McKinley, 24th President of the United States, who said, "The more profoundly we study this Book and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny of the nations." Benjamin Harrison, who succeeded McKinley as President, said "It is out of the Word of God that a system has come to make life sweet. If you blot out of your statute books, your Constitution and your family life all that is taken from the Sacred Book, what would there be left to bind society together?" Robert E. Lee once said, "The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my complexities and distresses has never failed to give me light and strength." And so we could go on quoting man after man in our nation's history—men like Washington, Webster, and Lincoln who have urged their people to heed the message of the Bible.

Jesus Christ the Message of the Bible

You may ask of me today, "Billy, what is the message of the Bible?" The message of the Bible, ladies and gentlemen, is Jesus Christ. The Bible is concerned only incidentally with the history of Israel or a system of ethics. The Bible is primarily concerned with the story of the redemption of God as it is in Jesus Christ. If you read the Scriptures and miss the story of salvation, you have missed its message and its meaning.

There have been those who have gone through the Bible and traced the story of Jesus. In Genesis He is the Seed of the Woman. In Exodus He is the Passover Lamb. In Leviticus He is the Atoning Sacrifice. In Numbers He is the Smitten Rock. In Deuteronomy He is the Prophet. In Joshua He is the Captain of the Lord's hosts. In Judges He is the Deliverer. In Ruth He is the Heavily Kinsman. In the six books of Kings, He is the Promised King. In Nehemiah He is the Restorer of the nation. In Esther He is the Advocate. In Job He is my Redeemer. In Psalms He is my All and in All. In Proverbs He is my Pattern. In Ecclesiastes He is my Goal. In the Song of Solomon He is my Satisfier. In the prophets He is the Coming Prince of Peace. In the Gospels He is Christ coming to seek and to save. In Acts He is Christ risen. In the Epistles, He is Christ at the Father's right hand. In the Revelation He is Christ returning and reigning.

The message of Jesus Christ, our Saviour, is the story of the Bible—it is the story of salvation; it is the story of the Gospel; it

The Incomparable Grace

(Continued from page 1)

grinned or secretly groaned. The Christian Scientist has gone the stoic one better, and said, "If you suffer, say it is not so," and no matter how deeply it hurts, hold tenaciously to the statement that "suffering is an illusion of mortal mind," and keep smiling, encouraged by the thought that your silent, smiling agony may secure a new convert to the philosophy of "Science and Health."

But Christianity provides a grace whereby one may endure continued suffering and yet remain kind, and that grace is "love."

These are days in which we hear much said about the "milk of human kindness." It is a trait of character that has much or more to do with personal, domestic and social happiness than any that might be named. Henry Drummond is not extravagant when he declares, "No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to unchristianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom of childhood; in short, for sheer gratuitous misery-producing power, this influence stands alone."

Have you never noticed that one-half the divorces that are granted in court today are not given on biblical grounds at all? They are not even granted as a release from cruelty; but "incompatibility of temper" is the commonest plea in our courts, which only means another name for *no love*, and I will prove it by a solitary illustration. If there is any woman in the world for whom my heart bleeds it is the sweet, wholesome, Christian woman whose life is bound up with that of a bloated drunkard. I never condemn her when she requests a separation; and yet, I know perfectly well that love can endure that debasement and be kind. John R. McConica was a college graduate. He married a beautiful young woman, and on the statement of Sam Hadley, the first weeks of wedded life were

is the story of life, peace, eternity and Heaven. The whole world ought to know the story of the Bible. But if this Gospel is hid today from an American listening to my voice, it is hidden because you have never opened your Bible; or opening your Bible, you have questioned and criticized rather than sought the Truth.

Peter the Apostle summed it up when he wrote:

"The longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him has written unto you; As also in all his epistles speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."

Ladies and gentleman, the story of the Scriptures is the story of your redemption and mine through Jesus Christ. The Scripture teaches the death, burial and resurrection of Christ. The Bible of Jesus Christ did not come preaching the Gospel—Jesus Christ is the Gospel. The death, burial and resurrection of Christ is the Gospel story, and without it you are lost and doomed. The Bible teaches that there is a Hell; the Bible teaches that there is a Heaven. The way to Heaven is by accepting and trusting Jesus Christ. The Bible says, "All have sinned and come short of the glory of God." The Bible says, "The wages of sin is death." The Bible says, "The soul that sinneth shall die." And the Bible says the only way that man can bridge the gap between man and God is through Christ. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Today you can accept the Christ of the Bible, you can know peace of soul, peace of conscience and peace of mind by at this moment letting Christ come into your heart by faith.

(Used by permission of the Billy Graham Evangelistic Assn.)

full of bliss. But John was a tippler, and finally drink dragged him down. Most of his time was spent in saloons. No provision was made for his wife and children, and finally the beautiful, cultured girl went back to her father in an eastern city. But she loved "Jack" as she called him, and could not forget him. By the intervention of friends she kept on his track. Letter after letter reached the saloon where he was accustomed to "hang out." Finally he got into a drunken brawl and had a bad gash cut in his eye. He was taken to the hospital and his wife got some Episcopal church women to visit him and encourage him. As soon as he was able to leave the hospital he got into a second row and again his face was badly hurt. On hearing this the wife set out, one hot August morning, by the Fall River boat, to reach the town in which he lay bruised and bleeding. Thinking that it might encourage his sinking heart she sent him a message saying, "Jack, I am coming at once. Will take the boat today." He found that the boat would come in Sunday morning. His forehead was bandaged with absorbent cotton; strips of sticking plaster were about his head and cheek and nose to hold them together. He had on neither shirt, coat nor vest. An old linen duster supplied the place of all these garments. His trouser legs were split behind nearly to the knees, and at every step they would flop like a scarecrow in a cornfield. He had no stockings and his feet were sticking out from his shoes. He was dirty and exhausted from hunger. But he knew his wife was coming and he wanted to see her. Hundreds of Newport's most fashionable guests would be on the boat, but Jack could not resist the desire to go down to the pier to see the one who had been so much to him. He intended to keep out of sight as much as possible, so he hid behind a big dry-goods box on the pier and watched the beautiful boat as she slowly steamed into the dock. Although he was trying to keep himself hidden, he would peep out to see if the dear one was on board. There was another one, too, who was looking with both her eyes, and that was the loved one; and love has keen, sharp eyes. She was watching with all her loving heart to see if she could get a glimpse of Jack, and sure enough, she caught a view of his disfigured face as he peeped around the corner of the box where he was hiding. She flew down the gang-plank, and running up to the poor tramp she cried: "Oh, Jack, Jack!" and threw her arms about his neck and kissed him. She was a beautiful woman, and dressed as daintily as a queen, but she took his arm and walked up the pier in front of that company of millionaires and fine people. It was a sight to make angels weep. "Charity suffereth long, and is kind."

It Is Unwittingly Generous

"Charity enviih not." I have already said that an unwholesome temper is a great sorrow-producing agency. And yet the spirit of envy is a close second in its power to sadden the world. In whatever walk of life you find an envious man or woman, you find one subject to fits of sullenness, and one almost sure to subject others to severe criticism and harsh treatment. Plutarch tells us that Themistocles was so carried away with the love of glory, so immoderately desirous of distinguishing himself by some great action, that, though he was very young when the battle of Marathon was fought, and Miltiades was everywhere extolled, he was observed to keep much alone, to be very pensice, and not to attend the usual entertainments. When he was asked the reason by his friends, who wondered at the change, he said the trophies of Miltiades would not suffer him to sleep.

There is no more godlike grace than for a soul to be able to rejoice in its superiors, for a businessman to take pleasure in the man who can do business better than he, for the minister to love

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and praise the minister who calls greater crowds about him than he himself can, for the mother to admire the neighbor woman who has brought up even better children than her own, and for a church-member to praise a fellow Christian whose capability has resulted in exaltation to office and honor.

The point of competition is the best place conceivable for the revelation of a Christian spirit. One of the most Christian men I have ever known revealed his character at this point. I asked him one day if he did not find it a hardship to occupy a secondary place and to take orders whereas it had once been his right to give them, and he answered, "In no wise. On the contrary, there is not a success that comes to my superior that is not as much my joy as though it were my own. In fact, it is my own if it honor my

Christ." And the open secret of that man's life was charity—charity to God and love for fellow-men. "Charity envith not."

It Is Willingly Unselfish

One can hardly imagine the different directions in which selfishness runs until he studies the Apostle's definition of unselfishness and sees how many elements enter into the latter.

"Charity vaunteth not itself."

The selfish man finds it impossible to be silent regarding his attainments. There is no tribute you can pay another but it provokes him to some expression of self-estimation.

"Is not puffed up."

Selfishness cannot escape the strutting attitude; it inflates like a peacock; it expands like a balloon; it forgets that, as in both these instances, the whole business is accomplished by the use of hot air.

"Doth not behave itself unseemly."

The truest gentility is never possible to the self-seeking! The fact that Pharaoh was born and bred in court could not save him from coarse behavior; but if Moses had never seen the inside of a palace his meek spirit would have made him a Chesterfield in any company. Henry Drummond spoke truly when he said, "Put the most untutored persons into the highest society, and if they have a reservoir of Love in their heart they will not behave themselves unseemly; they simply cannot do it. And then he illustrates: 'Carlyle said of Robert Burns that there was no truer gentleman in Europe. It was because he loved everything—the mouse, and the daisy, and all the things that God had made. So with this simple passport he could mingle with any society, and enter courts and palaces from his little cottage on the banks of the Ayr. You know the meaning of the word 'gentleman.' It means a gentle man—a man who does things gently, with love.

And that is the whole mystery of it. The gentle man cannot in the nature of things do an ungentle, an ungentlemanly thing. The gentle soul, the inconsiderate, unsympathetic nature cannot do anything else." "Charity doth not behave itself unseemly."

The sentences that follow seem a logical sequence to this—"Seeketh not her own, is not easily provoked, thinketh no evil."

I have often contended, and I solemnly believe, that sickness as a rule does not sweeten the spirit of a man, but sours it instead. As a rule it does not produce unselfishness, but fruits in its opposite. And yet, if there be love enough in the heart, even the sick will remain unselfish, be patient before provocation, take little account of its own suffering. What better illustration could be found of these facts than that revealed by the life of Mrs. Bella Cook, nicknamed, "The Saint of Second Avenue," by the people whose lives she blessed. Recently a contributor to the *Christian Herald* rehearsed how in her early life she was employed by Anton G. Phelps as a Bible Reader. After she became an invalid, Mr. Phelps contributed largely to her support, and made her the medium through which he distributed his alms to the poor. The William E. Dodge family, especially Miss Grace Dodge, also became greatly interested in Mrs. Cook and dispensed their charities by her hand, as did the Vanderbilts, Mrs. Field, Mrs. Henry Clues, Mrs. Charles Stickney, Lady Henry Somerset, and others. For fifty-four years Bella Cook never rose from her bed, yet scores of cases of poverty she carefully investigated—dispensing to each according to her superior judgment; and never once did one of these alms seekers quit her bedside without a word of warning or encouragement.

Mrs. Cook believed in divine healing, but after Dr. Cullis and others had prayed for her, without restoration, she said, "God's answer to me is that given to Paul—'My grace is sufficient for thee,' and so I will go on happy without health." She so far absorbed herself in devotion to the church, to the loved ones, to the poor and lost, that she seemed often to forget her own suffering, and the writer in the *Christian Herald* says, "She was surrounded by an atmosphere of spiritual gentleness, tenderness and benevolence, which was wafted from Paradise. Words were insufficient to picture her affectionate bearing, her chaste nature and the enduring, unmurmuring submission to the divine will. Her soul was a gem of rare beauty for the Master's crown." She herself is the author of two volumes in the nature of an autobiography, and the proof of her triumph is in the title, *Rifted Clouds*. Kate Upson Clark, writing regarding her books said, "They remind one of *The Imitation of Christ*, and the *Saint's Rest*." No wonder! They expressed both!

Ah, beloved, we who have been under the blessing of God, but have given to vaunting ourselves, to being puffed up, to behaving ourselves unseemly, to seeking our own, to indulging in easy provocation, to taking account of evil; let us remember the grace we need to cure us of all this, and to accomplish in us the more conquering Christian life! Only such as have this grace, "Rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things!"

If there were time one ought to elaborate each of these sentences. There are some very decent people who seem to rejoice in unrighteousness; at least if we judge them by what occupies their lips—they are scandle-mongers. And there are some that rejoice little in "the truth," at least if we may judge them by the fads of faith after which they are following and their semi-defense of falsehood. Every will-o'-the-wisp starts them on a new lead. Name it "New Thought," call it "Progressive," publish it as "the latest scientific discovery," and they are on the search.

But at the seventh verse the Apostle seems to change his theme from that of willing unselfishness, and by four sentences gets ready for the great statement which looks to a conclusion of the whole

matter, namely, "Charity never faileth." Leading up to that he declared, love "beareth all things, believeth all things, hopeth all things, endureth all things."

It Is Wonderfully Stable

"Charity never faileth." After all, its transcendent superiority is in its stability. Concerning prophecy the Apostle says that shall pass away; concerning tongues, they shall cease; concerning knowledge, it shall vanish away, at least that which we once knew must give place when the larger acquisition comes, for "now I know in part," "but then shall I know even as also I am known."

We know only as a child, but when we become men we put away childish things. We see superficially as in a mirror darkly, but we are destined to see face to face. Yes, the partial knowledge shall pass. The accomplishments of life are many of them like ships—they "pass in the night." But the grace of life is like life itself, it "abideth forever."

The point at which most men miss the mark is by seeking that which seems important but proves to be only a passing accomplishment. It does not take long for the tongue of the orator to be silent, and the sounds that pass his lips to die forever from the ears of men. And, it does not take long for the field of battle to forget the successful commander and turn itself to the common use of corn growing. Macaulay tells us of the great William Pitt, the Commoner of England, who had vanquished French marshalls in Germany and French admirals on the Atlantic, who had conquered for his country one great empire, on the frozen shores of Ontario, and another under the tropical sun near the mouth of the Ganges, that it was not in the nature of things that popularity, such as he had, should be permanent. It was gone before his children were old enough to understand that their father was a great man. He was at length placed in situations in which neither his talents for administration, nor his talents for debate, appeared to the best advantage. The energy and decision which had eminently fitted him for the direction of war were not needed in time of peace.

Ah, truly, the most praised accomplishments of men soon pass away. But the one grace that abides is the grace that comes down from above; the grace that defines the very character of God Himself—Charity. "Charity never faileth!"

But love is more than a passive grace; it is active; and when you look to its accomplishments, the truth obtains, love never fails. Our faith often falls short and the Master has occasion to rebuke us—"O ye of little faith." Our hopes are often dashed to the earth. They die with comparative ease. But "Charity never faileth." That is why the Apostle could say, "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Apply it to character and it is true! None the less true when employed with reference to accomplishments. I could, if there were time, illustrate this from every walk of life. It is true in domestic life—"Charity never faileth." It is true in social life—"Charity never faileth." It is true in religious life—"Charity never faileth."

The man who undertakes to win his fellows to Christ may need other accomplishments and may employ all capabilities, but the untiring and invincible grace is "charity." Permit another illustration from down in Water Street, in conclusion. One night an old man came in. He was about sixty years of age, but he looked a full hundred. He was one of the most typical tramps that had ever entered that resort of hobos. He was more than six feet tall, his dirty gray beard was a foot long, and his hair of the same color hung a foot down his back. His eyes were bleared and full of matter, and his face had not been touched with water for weeks. He wore an old ragged overcoat, which looked as if it had been pulled out of some ash barrel, and it was drawn up around his throat and fastened with a nail. His trousers were literally rags. He had on no shirt or undershirt and on his feet were pieces of rags tied up with strings.

He peered forward and said, "Mr. Hadley, are you there?" "Yes," answered that marvelous worker, "I am here." "Will you pray for me, I am contrite." No sooner had Mr. Hadley prayed than he said, "Well, I am saved; no doubt about it." And then turning to Mr. Hadley he asked, "What are you going to give me?" "Well, I will give you a night's lodging." "Nothing else?" "I will give you a quarter for your breakfast." "That's right; I always knew you was a Christian!" "I'll come every night." "Oh, don't," said Mr. Hadley.

(Continued on page 8)

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The Incomparable Grace

(Continued from page 7)

ley. "Yes; I'll come every night." Now this very man was a college graduate. He had studied law in the office of E. M. Stanton, the great War Secretary under the immortal Lincoln. He had entered upon what promised to be a lucrative practice, when whisky dragged him down. He entered the army and came out of it a confirmed drunkard. His degradation was rapid. Finally, when home, wife and children were gone, he descended to the very depths. Next night he was on hand again and went up and tried to put his arms around Hadley's neck, and Hadley repulsed him and pointed to the door, and said, "Go!" "Do you mean it?" he asked. "If you linger around here much longer I will show you whether I mean it or not." So he moved slowly away, cursing Hadley as he went. He cursed the mission and everybody else, and swore that he would die in the streets before he would ever come again.

It had been a sore night for Hadley; drunken longshoremen had disturbed his meeting and perturbed his spirit, and so he was more brush with the old man than he would have been. A little while later when Hadley came to pray, not a word would pass his lips. He remembered his harsh treatment of the old Colonel, as they called him. He went to bed, but could not sleep; he could think of nothing but the poor old man going out into the night, and he says, "I believe I learned a little, just a little, that night of what

the blessed Jesus must have suffered for me when he spent that awful night in the Garden. Two weary weeks dragged slowly by after Hadley's treatment of the old man when the monthly meeting for workers was held. Hadley was asked to speak. Rising he said, "Yes, I have something to say." He told how he had treated the old man and said, "I have been condemned ever since." The mission workers prayed for the Old Colonel and for Hadley that God would forgive him if he had been rude to the old man. That night the Old Colonel was back again on the back bench. When Mr. Hadley saw him he went straight to him and put his arms around his neck and burst into tears. He took him out to a restaurant and got him a beefsteak, some potatoes, bread and butter and coffee, and sat down beside him while he ate. Hadley said, "He crowded it in like a famished animal. I got a tub of hot water, a bar of soap and some towels and washed this poor outcast and threw his old vermin-infested rags into the fire and dressed him in clean clothes." He took him to a barber and had him put the clipper on him, cut the long hair and beard, but left the mustache. At night we went to the meeting and he came forward for prayers, but oh, how changed! His whole frame trembled with emotion and tears fell from his eyes as he cried, "Oh, Lord, if it is not too late, forgive me, I am a poor lost sinner." For six nights he was at the altar pleading, but

(Continued from page 1)
cent of the car thieves, 49.3 per cent of all burglary, 40.1 per cent of other thievery, 18 per cent of all robbers and 16.2 per cent of all rapists. That simply means, my friends, that in the very brief period of six years juvenile crime increased percentage-wise across America from 29% up to 44.75%, and at the same time the age level dropped from

when Saturday night came he rose from his knees with Heaven in his face, and cried, "Oh, Brother Hadley, I am saved!" "I believe it," said Hadley, and then they did hug one another. From that moment the old beggar tramp was changed into a child of God. He fairly loathed rum and its evil effects. God seemed to restore his intellect which had been so badly impaired. It was a marvel how his youth began to return, and from that time he walked the streets a dignified, Christian gentleman. Thousands gave him audience while he told his story of the love of Jesus. When he sickened, at last, they put him in the Presbyterian Hospital whence he passed to glory and triumph, and another star was set in Sam Hadley's crown; another friend on the far shore waited to welcome him into the eternal habitation. "Charity never faileth!" and though, of the abiding graces, there are three, faith, hope, and charity, "the greatest of these is charity!"

(From the set of commentaries, THE BIBLE OF THE EXPOSITOR AND THE EVANGELIST, published by Union Gospel Press. Used by permission.)

Liquor and Juvenile Delinquency

(Continued from page 1)

21 down to 18 years of age—more than 15% crime increase and a 3-year drop in the age level. Now as a result of this startling, mammoth, grave problem there have been various educational surveys made by high schools and colleges. Newspapers and magazines have scoured the country, made extensive investigations to try to find the causes and remedies of the situation. And even committees of Congress have held extensive hearings from various parts of the country dealing with this situation. Naturally, there are many contributing factors. However, out of all these investigations, surveys, and hearings have come three fundamental, basic, taproot causes for juvenile delinquency in this country.

The causes are these: First—broken homes; Second—irreligion; Third, liquor. Now these three basic causes I want to discuss with you for just a moment.

First, there is the basic cause of

BROKEN HOMES

J. Edgar Hoover, Federal Bureau of Investigation, in an article which he published in the American Magazine, said,

Juvenile delinquency has always rooted in adult delinquency. Almost invariably parents are to blame for the development of young criminals. When a child goes wrong, we usually find that he has been exposed to neglect, unhappiness, insecurity, parental conflict, drunkenness, or other bad influences at home.

In recent years divorce and broken homes have been dramatically popularized in this country. Radio, television, and movie stars that command great salaries and are played up as eminently successful before American youth are glamorized in public roles through the newspapers and magazines, and when one of them finds his or her popularity waning or the box office receipts falling, he rushes off to Reno or down into Mexico, gets a cheap, quick divorce and starts rumors of marriage to some other prominent figure in the entertainment world. Political families in high office—from the White House down through Congressional figures and state governors—have often had public divorce records that lower respect for, cheapen, and degrade the sacred and binding obligations of the marriage vow. When the sacred and binding obligations of the marriage vow are thus degraded and treated lightly by prominent people in public life and office, what else can you expect but that children reared under the glaring public influence of such dominant people will treat lightly the sacred and binding obligations of home and governmental laws.

Adam and Eve disobeyed God in the garden; outside Cain killed Abel. Pa and Ma sowed the seed and the kids produced the harvest. Jacob broke his vows to God, went down to Shechem, bought himself a piece of land and settled down out of the will of the Lord. His girl was ruined by a Gentile and his boys went on a murdering spree to avenge the ruin of their sister. Jacob sowed the seed; his kids produced the harvest. David crossed the threshold of another man's home, broke his own marriage vows, murdered the husband, and married the woman. His son Amnon raped a halfsister and in turn was murdered by a halfbrother. David sowed the seed; his kids produced the harvest.

All over America today fathers and mothers and people in prominent walks of life treat lightly their solemn responsibilities to God and the laws of the land and their kids are producing the harvest in an ever-swelling tide of juvenile delinquency and youthful crime.

IRRELIGION

The basic foundation for all respect for law and the rights of others roots in love for God and obedience to Him and His Word. Irreligious families and people who ignore God, violate His commandments, and mock at religion drift and wander in their relation

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News Notes

(Continued from page 3)

Illinois, Indiana, Michigan, Ohio, Wisconsin, Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota and South Dakota.

The Southern region had building permits to the amount of \$68.4 million in the first half, an increase of 14 per cent, or slightly under the national average, over the previous year.

The West was the only region in which there was a decline in the building permits for religious structures, as compared to 1954. This region reported building permits valued at \$24.5 million, a decrease of 13 per cent under the previous year.

(WRR—11/9/55).

* * *

Dead Sea 'Book of Lemach' Has Been Deciphered

Dr. Benjamin Mazar, President of the Hebrew University in Jerusalem and well-known archaeologist, disclosed in New York that the Dead Sea Scroll known as the "Book of Lemach" has been deciphered by Dr. Nahman Avigad and Dr. Yigael Yadin of the University Faculty. The Scroll, the only known copy of an ancient apocryphal work, is a paraphrase and commentary on the "Book of Genesis," Dr. Mazar reported.

One of the seven Scrolls accidentally uncovered by Bedouins in a cave near the Dead Sea in 1947, the "Book of Lemach," and three other scrolls were recently presented to the State of Israel by the Gottesman Foundation of New York. The other three scrolls had been acquired by the late Prof. Eliezer Sukenik of the Hebrew University in 1947.

Dr. Mazar is on a brief visit to the United States to participate in the observance of the 30th anniversary of the Hebrew University in New York and to confer with leading archaeologists and historians in this country.

(ISI—11/9/55).

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Liquor and Juvenile Delinquency

(Continued from page 8)

to their fellow man and their responsibilities to him.

J. Edgar Hoover put his finger on the pulse when he declared:

The Sunday School must stand as America's first line of defense to protect and teach the many misguided and neglected boys and girls who are thieving, robbing, and engaging in numerous other criminal activities.

In this connection we want to give you the report from some outstanding judges. Take for example: Council Bluffs, Iowa—Judge Allen Ardell of the Municipal Court declares:

Rarely do the parents of delinquent children attend church. Even smaller is the number of children whose parents could be considered active church members.

And now listen to him:

Less than 10% of our delinquent children attended Sunday School and only a few of these could be listed regular in their attendance.

Well, let me give you another example. This is from the late William G. McAdoo, for many years chief magistrate of New York City; he said of the many thousand people who were arrested in his 30 years experience, only 5% had any Sunday School training. And in the city with the biggest colored population in the world, only 1% of the Negroes arrested were attendants in Sunday School.

Then another example. Down in Nashville, Tennessee, Judge Sam Davis Tatum of the Juvenile Domestic Relations Court declares that out of 4,800 cases coming before him, only 29 of them had been regular Sunday School attendants. Take another example, and this is from Judge Lewis L. Fawcett of the Supreme Court of New York. He says of 4,000 boys under 20 years of age who are convicted in his court over a period of 22 years, only 3 had been members of a Sunday School. Furthermore, he stated that out of 1,092 parole cases where a minister, a priest, or rabbi of the community became interested did they ever violate the conditions of the parole.

Speaking before the Kefauver Committee investigating juvenile delinquency in Nashville on August 10, 11, and 12, 1955, Honorable Sam Davis Tatum, Juvenile Court Judge, Davidson County, Tennessee, declared:

The help of the church is absolutely essential in dealing with delinquency. Of the approximately 13,000 youngsters and their families who have appeared before me as judge of Davidson County juvenile court, I have noted an almost total lack of religious influences in their lives.

Official figures from the files of the Ada County, Idaho, juvenile court revealed that 96 per cent of juvenile delinquent cases in that county coming before the court involved liquor.

The Dallas County grand jury last fall published its reports and pointed out the tie-in between liquor and juvenile delinquency when it declared:

In numerous instances we have seen that juveniles and young people involved in crimes have a short time earlier been in beer joints, taverns, lounges, and honky-tonks.

San Antonio, Texas, was plagued during the holiday season with drunken teen-age gangland murders and shootings that resulted in the death of some teenagers that aroused the whole city. The daily newspaper carried comments by leading citizens concerning the cause. E. E. Arnaud, Superintendent of Edgewood School district commented:

What we need is a crackdown on selling beer to minors. Many of these incidents occur when the boys are drunk.

We must have vigorous enforcement of laws prohibiting sale of beer and other liquor to children or this violation will get worse.

Judge Raymond Gerhardt, distinguished District Juvenile Judge of San Antonio, Texas, deplored the lack of law enforcement on the part of the Texas Liquor Control Authorities with reference to the sale of liquor to minors and its use as a factor in juvenile delinquency declared:

Drinking is a social accomplishment on the part of the mother, it is an offense on the part of the child. Try to rationalize that, if you can, and get it across to a sixteen-year-old kid, that when what mama does is a social grace, when he does it, it's penalized by the juvenile courts. That's our problem.

Speaking of the relative importance of liquor and the use of narcotics as factors in juvenile delinquency, Judge Gerhardt declared:

Dope is like leprosy, it's a horrible thing, but for every one case of the use of dope we've had among children, we've had a hundred who have gotten into

representative of the counties in this nation where legal liquors are sold, can we wonder that we have a juvenile delinquent problem? Can we ignore the relation of liquor to this great festering sore in our population?

Liquor Drinking by Minors Widespread

The 20th Annual Convention of Texas Church Women closed its sessions with a strong declaration:

Thousands of dealers are violating liquor control statutes and enforcement officers are hampered by state laws; increased drinking among young people between the ages of 12 and 18 is a contributing factor to juvenile delinquency.

On August 10, 1955, I appeared as a witness before the U. S. Senate committee hearing on juvenile delinquency in Nashville, Tennessee, and much of the material in this message was presented before that Committee in public hearing. The next morning after my appearance before that Committee the *Nashville Tennessean* on its front page carried the following statement in a news story:

A series of stories which appeared recently in THE NASHVILLE TENNESSEAN disclosed that bars were running wide open, selling drinks in violation of the law, and in many cases catering to teen-age trade.

Some 20 bars in the city were open and operating last night, their neon signs advertising "we mix 'um."

The United Press last fall reported a spot check that its representatives had made of juvenile crime in ten major cities across the nation. The opening statement of that article was this:

A good-looking boy, about 18, tanked up on beer . . . that is the juvenile delinquent. You have seen him time and again.

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Dope is like leprosy, it's a horrible thing, but for every one case of the use of dope we've had among children, we've had a hundred who have gotten into

trouble because of the use of contraband liquors of one kind or another.

Speaking of the relative importance of the use of liquor to all other factors in juvenile delinquency, the judge declared without equivocation:

In a great majority of the cases where the children get into trouble they have been consuming prohibited beverages.

He also lashed out at the Texas Liquor Control Board and blamed the majority of juvenile troubles on intoxicants. He declared:

I will say uncategorically that the liquor control board is opposed to enforcing the liquor laws involving the sale of intoxicants to minors.

He further asserted that "the drinking problem is much more serious than narcotics among juveniles."

Alcoholic Beverages Constantly Before Youth

But ladies and gentleman, what else can you expect when millions of American fathers and mothers think they can't spend a holiday, go on a picnic outing, take a fishing trip, celebrate a birthday, observe Christmas, or entertain friends without everybody getting tanked up on liquor?

What else can we expect when the great transcontinental planes flying across our nation are nothing but air-borne saloons? I boarded Eastern Air Line's flight 120, nonstop to Chicago, on Saturday morning, August 13, 1955. There were some 60 or 65 passengers aboard—men, women, youth, and even little children. As soon as we were well on our way and our flight altitude was reached where we could loosen our belts and "unlax" a bit, the loudspeaker on the plane broke in to announce that the bar would be open for the next 30 minutes and the passengers could purchase cocktails and mixed drinks of Scotch and Bourbon at \$1.00 per serving. Then for the next 20 minutes one stewardess mixed the drinks in the front of the cabin while the other paraded them up and down the aisle soliciting a sale from each customer. The man strapped in the seat next to me bought two shots. On that plane God-fearing, non-drinking, Christian people and little children 5 to 8 years of age had to ride the rest of the way into Chicago smelling the unpleasant and nauseating stench of gin and liquor. The plane had a re-

tail liquor stamp from the federal government and a state license from Florida and it flew from Tampa, Florida. Then we wonder why teenagers and little children drink liquor, commit crime, get into all kinds of difficulties and dangers from drinking liquor!

As I told the Kefauver Committee in Nashville, what else can you expect when the government and the military forces draft teenage kids from godly homes where no liquor is served, place them in army camps and stick beer and

(Continued on page 10)

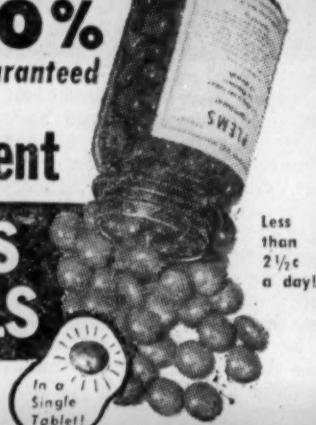
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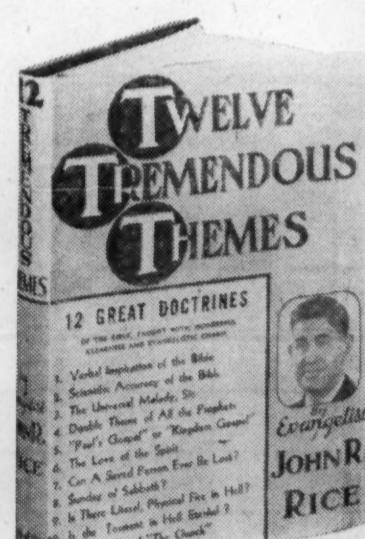
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8. Sunday or Sabbath?

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10. Is the Torture in Hell Eternal?

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4. Double Theme of All the Prophets	
5. "Paul's Gospel" or "Kingdom Gospel"	
6. The Love of the Spirit	
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8. Sunday or Sabbath?	
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If this country is anything like

Liquor and Juvenile Delinquency

(Continued from page 9)

other booze under their noses in the camp every time they turn around?

Here is what I am talking about.

A Saturday night dance was given in one of the mess halls of the army camp in one of the Chicago parks on August 6, 1955. Beer flowed like a flood, according to newspaper reports. A number of the teen-age boys got drunk. One boy, 18, got so drunk and sick he was put to bed. His companion at the dance was a 17-year-old girl. She started to walk across the park to catch a bus. Another 18-year-old service boy who had drunk 10 or 12 cans of beer overtook her, attacked her, raped her, murdered her, threw her dying, mutilated body over in the park bushes where it lay undiscovered from Saturday night until the following Wednesday.

That's what I am talking about.

To discuss juvenile delinquency and ignore the fearful part that liquor is playing in this festering crime sore is downright dishonesty or it is gross ignorance. It is the biggest one single cause of juvenile delinquency.

Liquor Advertising Constantly Affects Youth

What else can we expect when, from one end of America to the other across the land, flaming billboards with brightly flashing neon signs lurely depict the drinking of beer, wine, and whisky?

What else can we expect when daily newspapers and national magazines load our mails and newsstands carrying half-page, full-page, and even double-page advertisements of beautiful women and handsome men drinking beer, wine, or whisky?

What else can we expect from your teen-age youth when radio and television, both in the open public and in the private confines of the home, they have dinned into their ears and flaunted before their eyes plaudits and glowing tributes of the popularity, pleasure, and glowing taste satisfaction to be derived from drink-

ing some particular brand of alcoholic beverage?

What else can we expect when, day after day and night after night, baseball games, prize fights, wrestling matches, and other sporting events are presented by radio and television with intermingled appeals to buy, drink, and serve some popular brand of beer?

What else can we expect when enticing music, stirring dramas, ear-catching appeals, absorbing pictures, popular comedians, and the latest news events are linked over radio and TV with urgent appeals to buy, serve, and drink alcoholic beverages; and there is never so much as a hint that the purchase of these beverages is unlawful for teenagers, much less unwise for them to use?

Ladies and gentlemen, what else can we expect from a bunch of liquor-soaked and lawless teenagers when prominent child hero television shows with shooting cowboys and western scenes take the children of America into the old-time saloons where drinking, crime, and violence are key notes in the plot?

Let's quit beating the kids over the head and denouncing them as a bunch of wild, hairbrained, uncontrollable perverts. It is the grown-up, public officials, advertising managers, and drunken citizens who are money-mad, pleasure-mad and power-mad who are to blame.

If the kids of this country are going to the dogs it is because they are trying to catch up with the grown-ups who have already arrived with the dogs.

The Makers of Public Opinion Have Failed to Warn Youth of Drinking

What else can you expect but a bunch of wild, drinking, lustful, crime-spreading youngsters in America when popular radio preachers with network broadcasts that influence millions never mention liquor for fear of being thrown off the networks?

What else can you expect when preachers by the thousands all over America preach Sunday after Sunday in the leading pulpits of

this nation and never lift their voices against liquor because of some cocktail-sipping choir member, some highball-drinking official leader or some big-paying member who owns a booze-selling grocery store, drugstore, tavern, or hotel where liquor flows freely all week?

What else can you expect but for the liquor minors to ravage the youth of this country when political leaders that guide our nation have the lockjaw on legislation against liquor because of their craven fear of the brewers, distillers, and liquor forces of America?

What else can we expect but that liquor-drinking teenagers by the thousands will become involved in crime and lawlessness of all kinds when all over America millions of men and women wink at the taverns, roadhouses, honky-tonks, and juke joints but refuse to sign a petition calling for a local option prohibition election, vote against the joints, or open their mouths in protest for fear some booze hound won't buy peanuts or popcorn at their roaster?

Now, ladies and gentlemen, we might just as well be honest and frank about this matter and abandon all of this Christian piety, "holier-than-thou" humbuggery and face the facts that millions of preachers and church members who never drink a drop will let some old wet, booze-soaked political party put a brass collar around their necks, herd them into a booth, and make them vote for a wet, booze-soaked politician to hold office simply because he wears a button with a donkey head or an elephant on it.

What else can we expect but a bunch of liquor-drinking, law-breaking juveniles when many of the temperance leaders of this country run around taking up collections and talking about "educating the youth" but never launch a fight on the traffic; or they run around talking about rehabilitating the alcoholic and never breathe a word about prohibiting the operation of a lawless, wicked liquor traffic and "liquor racket" that produces the alcoholic?

Prohibition of This Curse the Only Remedy

Down at the hearing in Nashville before the Kefauver Commit-

Modernist Attacks . . . Graham

(Continued from page 2)

and I believe it will take the churches many years to recover from the ill effects of his campaigns.

"Having fired that broadside it is only right that I should give my reasons.

"In the first place I do not regard these campaigns as *genuine evangelism at all*.

"Those who are converted are men and women who already have some close contact with the church.

"In a breakdown of statistics which I made on 43 'converts' of

tee they asked me if I was for prohibition. I replied: 'Mr., everybody who knows Sam Morris knows that I am for prohibition; nation-wide, state-wide, county-wide, precinct-wide; prohibition internally, externally, and eternally.'

I am not only against drinking, but, God bless you, I am against the liquor traffic—the makers, the sellers, the advertisers, and the distributors. I have been against them for 27 years—ever since old Al Smith and the Democrats first undertook to repeal the 18th Amendment. For twenty years over the radio as the "Voice of Temperance" and up and down before Bible conferences, church gatherings, in local option liquor elections, and by printed books, pamphlets, and articles I have crusaded for the repeal of repeal and the return of national prohibition. People have laughed at me, ridiculed me, scorned me, scoffed at me. It bothers me little. If you hear anybody say that Sam Morris is radical, you tell him that is only a half-truth—I am going to stay that way on this question. If you outlive me and can attend my funeral and want to find out if I am really dead, then I'll tell you what you do. Slip up to my casket, put a booze bottle on it, and if I don't bellow and jump and kick that bottle off, then you can have the brass band play, "The Old Grey Mare Ain't What She Used to Be," and put my body in the ground, because I'll certainly be too dead to yell and kick.

However, in my view, the main criticism of Mr. Graham and his circus is not that his methods do little good. It is rather that they probably do a good deal of harm—and that to the very churches who have supported the campaign.

"My reasons? They are two. 1. Mr. Graham preaches a theology which is at least 50 years behind that of contemporary scholarship.

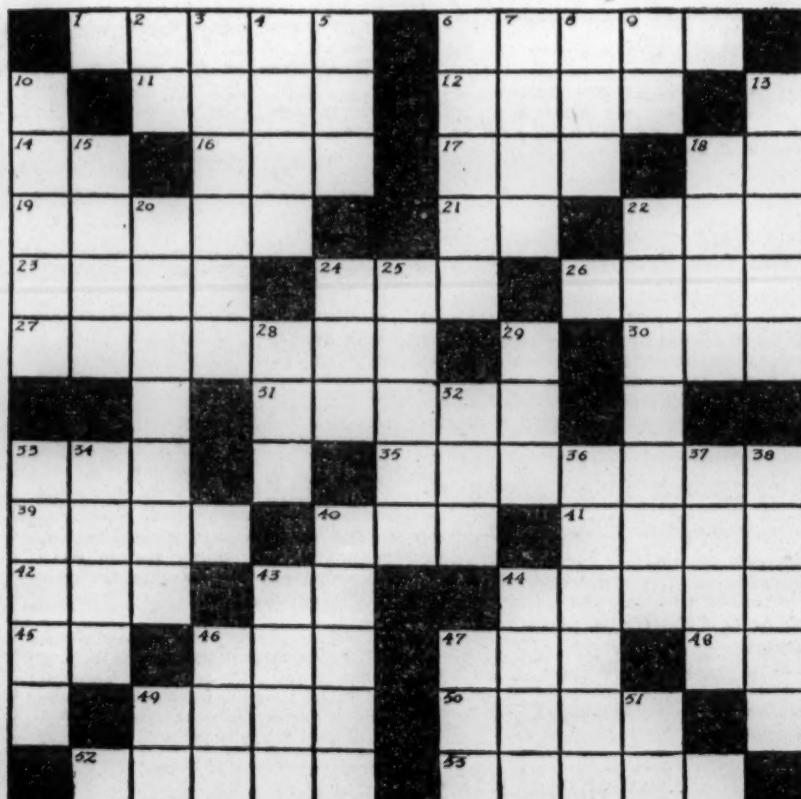
"He shows no sign of having read any of the theology of the last three decades.

"He is completely *out of step* with the vast majority of ministers and parsons in local churches up and down the country. So what happens?

"The 'convert' cannot but notice (Continued on page 11)

Who Carried Away the Gates of a City?

By Aunt Jessie



The strongest man recorded in the Bible. Who was he? Samson, of course! And what was the name of the city? You'll probably have to search your Bible to find this one. Use any source material you need—concordance, dictionary, encyclopedia, maps. We hope lots of you will get Puzzle No. 9 right.

Several have written us that they are not receiving their copies of THE SWORD OF THE LORD in time to meet the deadline for the puzzles. All of the papers are mailed from our printer in Newton, Kansas, during the early part of the week before the date on the paper. If you do not receive your copy of THE SWORD OF THE LORD in time to meet the deadline, we suggest that you mention the matter to your postmaster, since second class mail is sometimes delayed in the local post office.

To those of you who correctly complete Puzzle No. 9 we will send the booklet, *Neglect, the Shortest Way to Hell*, by Dr. Rice. It is a 22-page message for the unsaved, ideal for use in personal work because it includes a decision form at the end. A wonderful gift for unsaved neighbors and business friends.

Here's what you do:

1. Fill in the empty blanks according to the clews given. Please print clearly.

Name _____
Address _____
City _____ one _____ State _____

2. Print (not write) your own name and address in the blank below the puzzle and mail to: Aunt Jessie, PUZZLE EDITOR, The Sword of the Lord, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of THE SWORD you may print your answers on another piece of paper in proper order.

3. To receive the booklet, Neglect, your entry must be postmarked by midnight, Thursday, February 9, 1956. The Answer to Puzzle No. 9 will appear in the February 17 issue of THE SWORD OF THE LORD.

Puzzle Number 9

CLEWS ACROSS

- 1 He was promoted above all the princes, by King Ahasuerus (Esther 3:1)
- 2 National idol-god of the Philistines. (Judg. 16:23).
- 3 Inhabitants of a country east of Assyria (Dan. 5:28).
- 4 Commerce
- 5 City situated north of Jerusalem
- 6 One who practices
- 7 Producing twigs (— I —)
- 8 Fair damsels chosen to minister to David in his old age (I Kings 1:3).
- 9 Help
- 10 Egyptian slave of Abraham's wife (Gen. 16:3).
- 11 Sea through which the Israelites passed on dry land
- 12 Do wrong (Ps. 95:10).
- 13 Recede
- 14 City where the confusion of tongues is related to have occurred
- 15 Paradise
- 16 Prophet of Jerusalem, who foretold great dearth in the reign of Claudius (Acts 11:28).
- 17 Mohammedan call to prayer
- 18 It was like coriander seed, white, and tasted like honey
- 19 The last
- 20 Part of the skeleton (Exod. 13:19).
- 21 Game (modern)
- 22 Armed conflict (Isa. 41:12).
- 23 Poetic form of "Jehovah"
- 24 Direction (Abb.)
- 25 Pronoun

Answers to Puzzle Number 7:

VII

FAITH	PRIESTS
EBAAL	ARARAT
LA	GLIBORRR
ILL	ORION USE
XLIV	ATE TRUE
YEAR	HDRST
M	DIONYSIUS S
EM	LIBN ETNA
SEAS	AID HAZE
SLY	ALARM GAP
IOUR	NAIN NH
ADORES	MEEK O
HYMNALS	NOTED

Modernist Attacks . . . Graham

(Continued from page 10)

that there is a great gulf fixed between the religious viewpoint of Mr. Graham and that of the better informed, though less spectacular, preaching of the man in the pulpit round the corner.

"He is likely to become a 'revivalist addict' totally devoid of any anchorage within the church proper."

"He has, too, been greatly impressed by the emotionalism (oh, yes, emotionalism) of the revival gatherings and is irked to find that normal worship is something very different, that religion is at heart a matter of the will rather than of feeling . . . of sacrifice rather than psalm-singing . . . of quiet service rather than drum-beating."

"2. We cannot accurately assess the number of folk who have been biased against all religion because they have been repelled by this particular brand of it."

"Many people are unsettled by Mr. Graham's dogma and dogmatism."

"The number of people so affected cannot be guessed. But I would be willing to wager that they would be about equal to the number who have been converted and stayed converted."

"One final word of criticism. What of the social implications of the Gospel? Nothing in any of the meetings I have attended has made me feel that Mr. Graham has any understanding of how the Good News about God can be applied to the Good of Man."

"I would like to see Mr. Graham take John Wesley, the great British evangelist, as his model."

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was carried to his grave on the shoulders of six unemployed working men."

The Editor's Comments on This Ridiculous Attack

I think that an analysis of this rather foolish article will do good, and that good Christians everywhere should be encouraged by the facts.

1. The Article Is Unscholarly, Does Not Inspire Respect

Dr. Brian Welbeck, the author, is called a "noted psychologist." Noted where? What are his degrees? What job does he hold? What honors has he earned? What books has he written? He is called "an ordained minister of religion." Of what great church is he pastor? What position of leadership in Christian affairs does he hold? It is obvious that if there were important facts which made this man's opinion worth publishing, they would have been given. The man himself is unimportant, his work is not widely known. Therefore it is to be suspected that he wrote his tirade to get a little money, and a cheap paper printed it to get notoriety with Billy Graham's name.

Notice the alleged facts upon which this "noted psychologist" bases his criticism of the Billy Graham converts.

He says he investigated 43 converts! Contrasted to that, Stanley High, in the *Reader's Digest*, gives a report concerning thousands of converts, carefully made, after long months, by the entire organization of pastors who benefited from the Graham campaign in London and these co-operating pastors agree, and Stanley High gives facts to prove that the results stand up. But this man investigated 43 converts, he says.

Where did he get them? Obviously, they were the names turned over to some modernist church, who allowed this other modernist to check them.

He found 18 of these converts had been unconverted church members before they found Christ in the Billy Graham meetings. But he did not want church members converted, so he brushes those 18 aside.

With the other 25 he is disgusted because most of them were in families of church people. He also complains because "most were impressionable adolescents."

Note carefully that although nearly all these 43 had either already been members of the church which turned over the list to him, or were connected with families of these church members, *only one had joined that church!*

Evidently the instructions which Dr. Billy Graham and his team give the converts in the counseling room that they should "get in a Bible-believing, Bible-preaching church" was taken to heart by many. Others, obviously the best converts, did not return to this church where the Gospel was not preached. Only one went against the Billy Graham counsel and joined this church, and that one then ceased attending, evidently disappointed that the church did not preach the historic Christian Gospel, the old-time religion preached by Billy Graham!

This "noted psychologist" says, "Many people are unsettled by Mr. Graham's dogma and dogmatism." He means that Billy Graham preaches Bible doctrine, and doctrine or dogma is hateful to a modernist, especially any doctrine based upon the Bible. He dislikes Billy Graham's "dogmatism," the positiveness, the authoritarian viewpoint Billy Graham has. Billy Graham says again and again, "The Bible says . . .!"

Fourth, this man is disappointed because Billy Graham tries to get people to repent of sins and trust in Christ, and get born again, instead of preaching the so-called social gospel. He says, "What of the social implications of the Gospel? Nothing in any of the meetings I have attended has made me feel that Mr. Graham has any understanding of how the Good News about God can be applied to the Good of Man." He wants Dr. Billy Graham to preach on labor unions and to advocate birth control and socialism and "the world church." That is the so-called social gospel. Instead, Billy Graham preaches Christ and salvation by the blood. How unconverted liberals hate that kind of preaching!

The converts of several of the Billy Graham campaigns have been followed up and the detailed analysis of the results has been widely published. We published the analysis of the report of the Portland campaign a year later. Stanley High, in the *Reader's Digest*, published an analysis of the London campaign. Now for anybody to seek notoriety and a fast dollar on the basis of talks with a

mere 43 people who were already in a modernistic church or connected with it, is foolish. That is no intelligent nor scholarly approach to the problem. His "facts" are miserably scanty and unreliable, and misinterpreted.

2. The Critic, as an Unbelieving Modernist, Opposes Bible-Believing Billy Graham

A little care in reading Dr. Brian Welbeck's article will show that the real reason he is against Dr. Billy Graham is because he is an unbeliever in Bible Christianity; he does not really want to see people converted, he does not want to hear salvation by the blood of Christ preached. Notice these statements:

First, "But there is no evidence that heathens are beating a path to the church door via Billy Graham's sermons." The writer does not care to see unconverted people in modernist churches converted. The 18 church members who were converted he ignores. He only wants modernistic churches to get more members.

Second, Dr. Welbeck says, Mr. Graham preaches a theology which is at least 50 years behind that of contemporary scholarship." Of course he means that Dr. Billy Graham preaches that the Bible is the Word of God, that all men are sinners, that only by miraculous regeneration can any man reach Heaven. He preaches that faith in the atoning death of Christ is the only ground on which a sinner can be saved. He preaches a real Hell and a real Heaven, and the new birth. And all that theology is "50 years behind that of contemporary scholarship" in the opinion of infidel "scholars."

This modernist would have Dr. Billy Graham preach the ideas of Barth and Brunner, the ideas of Nels Ferre and Elton Trueblood and Bishop Oxnam. He would have Dr. Billy Graham preach the criticisms and doubts of Georgia Harkness and George Buttrick.

And all these have left the historic Christian faith and the infallible

Bible that Billy Graham preaches, the blood atonement which he cherishes, the simple plan of salvation that he makes clear in every sermon, the Hell of which he warns people. The preaching of the Christ who is God incarnate is called "a theology which is at least 50 years behind that of contemporary scholarship."

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Our critic says of Dr. Graham, "He shows no sign of having read any of the theology of the last three decades." And should new theology change Dr. Graham's preaching? The liberals think so.

He says that Dr. Graham "is completely out of step with the vast majority of ministers and parsons in local churches up and down the country." He means that Dr. Graham's preaching is not like that of modernists. Therefore when the new converts hear a modernist preacher, they know that is not the Gospel they heard Dr. Graham preach, and they do not fit in. Well, thank God for that!

Third, this "noted psychologist" says, "Many people are unsettled by Mr. Graham's dogma and dogmatism." He means that Billy Graham preaches Bible doctrine, and doctrine or dogma is hateful to a modernist, especially any doctrine based upon the Bible. He dislikes Billy Graham's "dogmatism," the positiveness, the authoritarian viewpoint Billy Graham has. Billy Graham says again and again, "The Bible says . . .!"

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"(Oh, yes, emotionalism)," he adds after one mention. Yet the simple fact is that the Billy Graham meetings are the quietest of all those held by great evangelists in modern times. The Methodist critic in England I mentioned at the beginning of this article said plainly, "There was more emotionalism in one of our own Gipsy Smith's services than will be in the whole six weeks at Harringay." Since that charge is usually made against evangelists, this insincere man charges "emotionalism" against Billy Graham because it makes good copy for a yellow journal to publish. There is no basis of truth in it and the charge is obviously made either in ignorance or insincerity.

Note also, too, that Dr. Welbeck "would like to see Mr. Graham take John Wesley, the great British evangelist, as his model. But in his article he has already repudiated nearly everything that John Wesley stood for. John Wesley believed the Bible is the Word of God, that sinners are lost without personal faith and being born again. He preached the historic Christian faith as definitely as Billy Graham does, and it is insincerity and the work of a charlatan to indicate otherwise. The writer indicates that Wesley was purely a socialist instead of a gospel preacher, but that slanders John Wesley.

Dr. Billy Graham may remember happily the words of Jesus Christ: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the

prophets . . . Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:22, 23, 26).

Those of us who believe the Bible, who believe the historic Christian faith, and keep our ordination vows honor Billy Graham more because the modernists hate him and slander him.

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